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The heavens are still : no sound.
Where then shall God be found?
Search not in distant skies ;
In man's own heart He lies

—*Shao Yung.*

JAINISM.

BY

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(The Lecture delivered at the Universal Religious Conference held in Madras on the 30th March 1923.)

Mr. Chairman, Ladies and Gentlemen,

When the organisers of this conference invited me to speak before you on Jainism, it was with very great pleasure that I accepted the invitation. Because in this conference where almost all the important religions of the world are represented by eminent scholars I find a rare opportunity to learn correct information about other religions and to show to the audience what Jainism really is. Today the whole Jaina world is jubilant in celebrating the Mahavira Jayanti, the Birthday of Mahavira. By a strange and happy coincidence I am given the proud privilege of addressing you on Jainism, on this day which is perhaps the most sacred of all days to the Jainas.

But, my hesitation was not inconsiderable when I contemplated the seriousness and vastness of the theme upon which I was to speak. A religion that has been for centuries and millenniums the solace and guide of millions of souls and which has absorbed the lives of thousands and thousands of sages and devotees surely needed a more scholarly, and I may say, saintly representative than I can on any scale claim to be. But because a thing can be better done by others is no reason why an opportunity should be let go by one who may not be able to do so well. Another consideration to encourage me was that after all I was expected to give only a short sketch of the great subject.

In spite of its glorious ancient traditions, its noble achievements, its invaluable contributions to the Indian culture and civilisation, Jainism is nowadays least studied and cared for. Its history is incorrectly chronicled, its philosophy misrepresented, its ethics wantonly belittled and its logic wrongly understood and criticised. Non-Jaina critics when they look at Jainism through the spectacle of inborn-prejudice they only see what is not real Jainism. What they fancy to be Jainism they begin to criticise and publish to the world their mis-conceptions and crude notions and they glorify themselves in so doing.

Jainism is the system of religion preached by the Jinas of Conquerors. A Jina is one who subdues his passions and frees his soul from all karmas and attains omniscience—the natural innate quality of the soul. Becoming omniscient He sees all things of all times and preaches to the world the true Path to Salvation for all the suffering souls. When did the Jain religion originate and who was its founder? Early Western scholars learned in Hindu and Buddhist literatures summarily negatived the claims of Jaina literature and Jaina antiquity. They hold various theories regarding the origin of Jainism. Some of them believed that it was an offshoot of Buddhism and some considered it to be the rebellious daughter of Brahmanism and some others thought it to be a compromise between Hinduism and Buddhism. Although these theories have all been exploded and rejected as false long ago, there are yet scholars who do not hesitate to cite over-ruled precedents. When Dr. Gour quotes Elphinstone's History of India to show the

Jainas to be Hindu dissenters and Jainism to be a child of Buddhism it is evident how little Jainism is studied. From some superficial resemblances between Jainism and Buddhism, people at once infer Jainism to be an offshoot of Buddhism. They mistake Jaina images for Buddhas. Yesterday evening (29th March 1923) I was surprised to find a picture of Parsvanath-the 23 Tirthankar hung up here when the lecture on Buddhism was delivered. Many Hindus who are not sufficiently acquainted with Jaina literature hold the same view even to-day. Therefore it is necessary here to give in brief the conclusions arrived at by research scholars about the origin of Jainism. Though age itself is not a great qualification for the superiority of a religion, it is no argument why a real fact must be given up.

Not an offshoot of Buddhism.

Dr. Jacobi in the introductions to his translations of Jaina books in XXII and XLV Vols. of the S. B. E. has laid down 4 distinct lines of evidence to prove the priority of Jainism to Buddhism.

1. References in old Buddhist books to well-known and acknowledged doctrines of Jaina theology, metaphysics and ethics. As examples of these the following may be given.

(i) A reference to cold water possessing soul, *i.e.*, to jivas of *Jalkaya* in Brahmajala sutta of the *Digha Nikaya.*

(ii) A reference in the same to the Jaina rejection of the Ajivaka doctrine that the soul has colour.

(iii) A reference to the four vows of Lord Parsvanath in the Sammanaphala sutta of the same *Nikaya.* This passage is especially important, as it shows that the Buddhists were also aware of the older tradition of the Jainas with regard to the times and teachings of Lord Parsvanath.

(iv) A reference in the Majjhimma Nikaya to the conversion of Upali, a lay disciple of Lord Mahavira, after a dispute with the Buddha as to the comparative iniquity of the sins of the body and the mind.

(v) A reference by the same to the three sorts of *dandas* namely, of body, speech and mind, in which the Jainas believed.

(vi) Abhay, a prince of the Lichchhavis of Vaisali refers to the Jaina claims of being able to attain full knowledge and to annihilate karmas, old and new, by means of austerity, (*Anguttara Nikaya*).

(vii) A reference to the Digvirati vow and the Upostha day in the same Nikaya. Digvirati vow, i.e., "I shall go in only certain fixed directions this day." Upostha, keeping of fast in which the laymen are supposed to be like ascetics in their thoughts and deeds.

(viii) In the *Mahavagga*, Siha, the general of the Lichchhavis, and a lay-disciple of Lord Mahavira, goes against his prohibition to see the Buddha, and is converted by him, on being taught the Akriyavada doctrine of Buddhism, which made him secede from the Jain doctrine of Kriyavada, which inculcates a belief in soul, in the world, and in action (believed to be our own doing in such judgments as these: "I did it; I shall cause another to do it; I shall allow another to do it.")

2. The Buddhist records evidence the importance and probable high antiquity of Jainism indirectly also. (i) They mention the Jainas (the Nirgranthas) as the opponents and converts of Buddha and never imply, much less assert, that they are a newly founded sect. (ii) Makkhali Gosala divides mankind into 6 classes. The third class is the Nirgrantha sect. A new sect could not have held such an important place in a division of mankind. (iii) The Buddha had a dispute with Sachchaka, who was a non-Nirgantha son of a Nirgrantha father. This also proves decisively that Jainism was not an off-shoot of Buddhism.

3. The third line is the evidence of the Jaina books themselves. There are no reasonable grounds to reject the recorded tradition of a numerous class of men as being a tissue of meaningless lies. All the events and incidents that relate to their antiquity are recorded so frequently and in such a matter-of-fact way that they cannot be properly rejected, unless under force of much stronger evidence than the one adduced by the scholars who are sceptic about the antiquity of Jainism. In the *Uttaradhayayana Sutra*, an interview between Gautama and Kesi, the followers of Lord Mahavira and Parsva respectively is held in a garden and

after a good conversation carried on more or less in occult terms the two leaders recognise the fundamental unity of the doctrines of their respective teachers and leave the garden fully convinced that they are workers in the same field. This again points out to an older Jaina faith which prevailed before the advent of Mahavira and which was so vigorously reformed by him.

4. The last line of evidence is the ancient character of Jaina philosophy. Professor Jacobi refers to three things in this connection. (i) The animistic belief of Jainas and (ii) the absence of the category of quality in their enumeration of the principal constituent elements of the Universe. (iii) The inclusion of Dharma and Adharma in the class of substances in Jainism. Dharma, according to the Jainas is that which helps the motion of things, in the same way as water helps the motion of fish. Adharma is that which becomes the means and perhaps the motive also of stopping motion ; as the shade of a tree which tempts the weary traveller to rest in his journey. Dharma and Adharma, along with Jiva (soul), Pudgala (matter), Kala (Time) and Akasha (space) are considered to be the six eternal Padarthas or Elements of the Universe. From a consideration of these facts in Jaina philosophy, Professor Jacobi concludes that it was evolved in a very early period of the Aryan settlement in India.

We need only refer to the authority of Major-General J.G.R. Forlong, F.R.S.E., F.R,A.S., M.A.I., etc,, a learned scholar and writer, who points out, as the result of over seventeen years' study and research (see Short Studies in the Science of Comparative Religions, pages 243-4) :—

" All Upper, Western, North, Central India was then—say 1,500 to 800 B. C. and, indeed, from unknown times—ruled by Turanians, conveniently called Dravids, and given to tree, serpent, and phalik worship . . . . , but there also then existed throughout upper India an ancient and highly organized religion, philosophikal ethikal and severely ascetikal, viz., *Jainism*, out of which clearly developed the early ascetikal features of Brahmanism and Buddhism.

" Long before Aryans reached the Ganges, or even the Sarasvati, Jainas had been taught by some twenty-two prominent

Bodhas, saints or Tirthamkaras, prior to the historical 23rd Bodha Parsva of the 8th or 9th century B. C., and he knew of all his predecessors——pious Rishis living at long intervals of time ; and of several scriptures even then known as Purvas or Puranas, that is, ' ancient,' which had been handed down for ages in the memory of recognised anchorites, *Vanaprasthas or 'forest recluses.'* This was more especially a Jaina Order, severely enforced by all their ' Bodhas' and particularly in the 6th Century B. C. by the 24th and last, Mahavira of 598-526 B. C. This ascetik Order continued in Brahmanism and Buddhism throughout distant Baktria and Dacia, as seen in our *Study* I, and S. B. E., Vols, XXII, and XLV."

Prof. Beal of the Royal Asiatic Society is of opinion that such a faith undoubtedly existed in central Asia long before Buddhism was promulgated by Sakyamuni Gautama. Also Sir Henry Rawlinson has, in the Proceedings of the Royal Geographical Society, Sept. 1885 and in his *Central Asia* (p. 246), called attention to the New Vihar or new monastery at Balk and other monumental remains in bricks as marking the presence of Kashyaps there. The gotra of Mahavira was Kashyap and his followers were sometimes called by the name of Kashyapas. It is also to be noted that the Geographical name Caspia resembles Kasyap, and hence it is quite possible that Jainism was once prevalent in Kaspia, Romania, and in the cities of Samarkhand, Balk, etc. (J.G.Vol. III. No. 5 p. 13). The above conclusions of great scholars explode once and for ever the error that Jainism is an off-shoot of Buddhism.

Nor an off-shoot of Hinduism.

Now it remains for us to show that Jainism is neither the off-shoot of Hinduism. Ancient Hindu Scriptures abound in references to Jainas and Jainism.

Rig-Veda-Samhita edited by Max Muller M. A., London 1854.

Vol II. page 579; Astak 2nd Varg 17th the name *Arhan* is used.

In Hanumannatak of Kalidas-Addyaya I Verse 3 we find ' *Arhan* is the God of the Jainas.'

In Yajur Veda Samhita-Adyaya 9, Sruti 25 ' Ahuti is offered to Neminath (22nd Tirthankara of the Jains.)

Again in Yajur Veda XXV, 19 we find, the names of Rishaba, Nemi and Suparsva mentioned

Rama says in " Brahatyogavashistam" Sarga 15 verg 8. " I wish to get peace like Jina,"

The fifth chapter of Srimad Bhagavata describes the life of Sri Rishabadeva-the first Thirthankara of the Jainas. The Hindus regard him as an incarnation of Vishnu. He is mentioned in the Varaha and Agni Puranas. There need be no doubt as to His identity. The names of his parents and his son are the same as are mentioned in the Jaina Books. According to the Bhagavata Purana Rishaba Avatar was the nineth and Vamana Avatar the 15th in enumeration and since the Vamana avatar is expressly referred to in the Rig Veda it is certain that Rishaba should have lived long before the Veda was sung. Therefore we cannot believe Jainism to be an offshoot of Hinduism or Brahmanism, When it is not the offshoot of Buddhism and of Hinduism how can it be a compromise between both ?

An Independent System.

A comparative study of the several Indian Systems with Jainism will convince one of the independent and indigenous nature of the Religion, It is a complete system by itself. From the earliest times it has been protesting against barren ritualism. Jainism along with other Indian systems such as Sankhya rejected the Vedic sacrifices. But it discarded the loathsome sensualistic hedonism of the Charvakas Like Buddhism, Jainism holds that the causes of our pain and pleasure here are to be found in our Karmas. With equal emphasis it insists on Ahimsa and renunciation as normative principles of human conduct. The end of asceticism for a Jaina is exactly the opposite of the Buddhist's goal. To the Jaina it is the purification and perfection of the self and to the Buddhist it is the nullification of the same. Like the Vedantists the Jainas believe in the permanent, uncreated soul. The soul exists as a reality uncreated and eternal. It may undergo births and deaths, feel pleasure and pain but infinity and eternity of power, knowledge and bliss are its essential characteristics. It is thus that Vedantism and Jainism go hand in hand in opposing the metaphysical ritualism

of Buddhism and insisting on the permanent reality of the soul But here the two systems part. The Vedantin is not satisfied merely with the positing the soul but he goes farther and boldly identifies it with the cosmic soul. According to the Vedantic systems, the world with all its conscious and unconscious contents is but the manifestation of one and the self-same reality. "I am He. The cosmic force outside me, which seems to oppose me, is not a separate and independent reality. There is but one fundamental reality and you, I and all conscious creatures as well as all the material things and forces are to be identified with this one real of reals." This doctrine, though grand and sublime is not appealing to the scientific mind of the Jaina thinker. To him the living substance Jiva is entirely different and distinct from the dead matter. The two substances differ so much in their essential nature that no amount of metaphysical Jugglery would enable us to get one from the other. The self as well as the non-self are two distinct uncreated eternal reals. Again, according to Jainism there is not one soul but an infinity of souls. The soul of a magistrate is different from the soul of a criminal whom he sentences to death. But the essential nature of all Jivas is the same. When we compare the Yoga and the Sankaya systems with Jainism, we find that both of them agree with Jainism in admitting the reality and plurality of the souls, and the existence of an unconscious foreign force. But in the Sankhya system, there is no Ideal which a man should follow and strive to attain to ; whereas the Jaina thinker points to Arhat as their Ideal and the followers of Patanjali to the Paramatman. Again Jainism is like the Vaiseshika philosophy in upholding the self-existence and eternity of atoms, space and time. In common with the Nyaya system Jainism has many logical principles which are used in explaining and discussing philosophical truths. But the Jaina Logic has its own peculiarities as well and it can fitly be proud of the celebrated doctrine of Syadvada—the sevenfold predication—which marks off Jainism as preeminently a logical system. Thus we see that the Jain Philosophy, though it holds certain principles in common with the other Indian systems, has its own peculiarities which characterise it as an independent system of thought.

Its Tradition and History.

The tradition and history of such an important system deserve more serious consideration. Accounts of the lives of Tirthankaras, Jaina Teachers and Jaina Kings are given in what is called the *Prathamanuyoga* section of the Jaina Literature. Let us quote briefly the main points of the tradition and trace the history of Jainism from the earliest period.

Time according to the Jainas is divided into many cycles each comprising two arcs, the Avasarpini and the Utsarpini arcs. Each of the arcs is divided into six eras. Thus representing time as a wheel, one revolution consists of 2 arcs and 12 spokes or eras. At present we are living in the 5th era of the Avasarpini or the descending arc so called because humanity descends from a higher level of spirituality and ideals to the lower one of mere materialism and irreligion. The next, the 6th era of the present arc will behold a still lower level of the life and ideals of humanity till in the end of the 6th era and the present Avasarpini arc having touched the lowest point, the Utsarpini the cycle of progress will set in with the first era which will be exactly like the 6th era of our arc of time. Thus Jainism recognised the important fact that Nature does nothing by leaps and bounds but always in regular gradation, The 2nd era of the next arc will be like the present era of the current arc, The Jaina books teach us that Jainism although it is everlasting and eternal is revealed and preached to mankind only in the 4th era of the Avasarpini and the 3rd era of the Utsarpini periods *i.e.* in the era in which misery overshadows happiness. As the eras are said to consist of thousands of years, Jainism having been preached more than one era ago is very very old indeed.

To have the early picture of Jainism we have to look back into the remote past when the Aryan tribes settled on the banks of the Indus living a life of their own with a peculiar culture and civilisation. They propitiated their gods Indra, Varuna, Vayu and Agni with sacrifices and offerings of soma juice. From the instance of the release of the boy Sunashepa from the sacrificial post, we may not be far wrong in inferring that human sacrifices were also performed by the primitive Aryans. Even in that early Vedic period there was a voice protesting against this form of

rituals and standing for purity of worship and liberalism of thought and conduct. This was from Sri Rishaba Deva-the son of Nabiraja who was the last of the Manus. He belonged to the clan of the Purus and is hence called Purudeva. He was the first Tirthankara and Teacher of mankind. The Hindus, as we saw already, regard him as an avatar of Vishnu. When we read that He was the first to organise His people into societies and teach them several means of livelihood, we are led to believe that He should have lived at the time when the Aryans were first settling in our country. After ruling over His people for a long time He made over the management of His kingdom to His son Bharata and became an ascetic. Bharata was the first *puranic* Emperor of India according to the Jains and since his day our country has been called Bharata-Kshetra. The Lord taught and Himself practised absolute renunciation—Digambar tapas—as the indispensable precedence to the attainment of Salvation. After Him twenty-three Thirthankaras appeared at long intervals of time and taught mankind the true path to Moksha. Some of the important personages of the Hindu Puranas are also mentioned in the Jaina chronicles. The Vamana avatar of the Hindus is identified with the Vishnu *Muni* who on one occasion, relieved the suffering of certain ascetics, by contracting his body to a dwarfish size. Sri Rama and Krishna were adherents to the Jaina faith according to the Jaina tradition. Sri Neminatha, the 22nd Thirthankara of the Jainas was the cousin of Sri Krishna. The 23rd Thirthankara was Sri Parsvanath who lived 250 years before Lord Mahavira and preached Jainism in and about the kingdom of Kasi on the banks of the Ganges. He attained Nirvana in His 100th year on a hill in the present Hazaribagh district, Bihar, which is called after Him the Parsvanath Hill. Historians do not find any objection to regard Him as a historical personage. The following paragraph from "*Harmsworth History of the World*" Vol. 11 p. 1198 (by Sir Lee Warner, Dr. E. Schmidt and A. D. Innes will confirm our view :—

" They (the Jains) believe in a great number of prophets of their faith anterior to Nataputta (Sri Mahavira Vardhamana) and pay special reverence to this last of these, Parsva or Parsvanatha. Herein they are correct, in so far as the latter personality is more

than mythical. He was indeed the royal founder of Jainism (776 B.C. ?) while his successor, Mahavira was younger by many generations and can be considered only as a reformer. As early as the time of Gautama, the religious confraternity founded by Parsva, and known as the Nigantha, was a formally established sect, and according to the Buddhist Chronicles, threw numerous difficulties in the way of the rising Buddhism."

Regarding the history of Jainism in South India, it was till now believed that Bhadrabahu in company with his royal disciple Chandragupta and numerous Jaina saints carried the torch of Jainism to the south for the first time about 298 B. C. But a careful study of the oldest Tamil Grammar Agathiyam and its successor Tolhappyam would show that Jainism was prevalent in South India even before Bhadrabahu's migration.

The historicity of Mahavira, the last Tirthankara, is now an established fact. He was born in 599 B.C. as the son of Siddhartha one of the ruling chiefs of the Vrijjian confederacy of which Vaisali was the capital. His mother was the daughter of Chetaka—Raja of Vaisali. By His mother's side He was related to the King of Magadha, Srenika Bimbisara of the Saisunaga dynasty, and to the royal families of Vatsa, Kalinga, and Gandhara. After living the life of a householder for 30 years, He became an ascetic and after a period of 12 years of hard penance and meditation He attained Omniscience. For about 30 years He went about preaching His doctrines and at last attained Nirvana at Pavapuri in 527 B.C. At the time of His Nirvana Jainism had spread almost throughout Northern India. Srenika Bimbisara was a staunch follower of Mahavira and he was invariably present at all the sermons of the Lord when He was preaching on Mount Vipulachala in Rajagriha. It is said that Srenika put several thousands of questions in philosophy to Mahavira which were all explained to him. The bulk of present Jain Literature, they say, is but a summary and substance of the answers given to Srenika. Srenika is called the *Uttama Srota*—the best Hearer of the Doctrine. From his association with Mahavira his figure appears more distinct than those of the other rulers of his age. In fact, he is the first monarch about whom anything substantial is known to history. After

Mahavira His apostles and their disciples were the heads of the Jaina church in succession. Among the great Kings that patronised Jainism in N. India mention may be made of Ajatasatru, Chandragupta Maurya, Asoka, Samprati, Kharavela, Amogavarsha and Kumarapala.

JAINA PHILOSOPHY.

Now about the philosophy of the Jainas. In this connection we have to consider what the Jaina Thinkers have said about the Universe, Soul and God.

The Universe.

The Universe is uncreated and eternal and is constituted of six Dravyas or substances—Jiva (Soul), Pudgala (matter) Dharma (medium of motion), Adharma (medium of rest) Akasa (space), and Kala (Time). The Jiva or soul is the only conscious substance. Its innate nature is pure knowledge and pure perception. We shall see more of it later on. The second Dravya is matter, It is the indestructible material basis of the world. It has the qualities of touch, taste, smell and colour which are not found in Jiva. Matter is divided into atoms and molecules (anus and skandhas). An atom is described as the limiting unit obtained by dividing and subdividing a molecule ; it is corporeal ; occupies one space point and is eternal and unsounding. Unlike several Indian systems which associate sound with Akasa—space or ether the Jaina thinkers attribute it to molecular vibrations,

Dharma and Adharma are the 3rd and 4th Dravyas which constitute the universe. They should not be mistaken to mean merit and demerit as many scholars have wrongly interpreted them. The conception of Dharma and Adharma is a peculiar feature of Jaina metaphysics. They are two real physical entities coextensive with the universe. They are in themselves non-active, non-corporeal, devoid of properties of touch, taste, smell etc. They are similar in their nature but different in their functions. Dharma helps Jiva and pudgala to move as water helps the movement of fish ; while Adharma helps them to rest as the shadow helps a weary traveller to take rest.

Their existence is posited by their functions. If there were only jiva and pudgala existing there would be no coherent system

of reality. The many Jivas and particles of matter would be scattered in the infinite space and there would be no world. The very fact that the structure of the world is permanent, that the world is a cosmos and not a chaos implies the existence of a principle which binds the flying atoms to the world's centre and guarantees the permanency of the world-form. This is called Adharma or the principle of rest, This is somewhat analogous to Newton's theory of gravitation. But if Adharma alone were to function in the universe, there would be absolute rest and universal cosmic paralysis ; hence the necessity of a counter acting force called Dharma. The function of this entity is to guarantee free movement for the objects that move of their own accord or otherwise. This principle of Dharma or motion then is merely to relieve the universal inhibition that would otherwise result,

Akasa or space is also a reality according to Jainism. It is infinite extension. It accomodates the other five reals. That portion of space which is occupied by the universe is called the Lokakasa—or world space; that which is beyond the universe is Alokakasa.

Kala or Time is that which assists the changes in substances. To give a concrete example, we might say that the stone under a potter's wheel assists in the movement of the wheel. The stone here does not impart motion to the wheel,but without this stone such a kind of motion would not have been possible. Similarly, time, according to Jainism, assists in the changes produced in substances, though it does not cause the same. The Jaina view is, that time does not cause the changes which are produced in the substances but indirectly aids the production of such changes. This is real time. But time, from the ordinary point of view, consists in hours, minutes, seconds etc., by which we call a thing to be new or old according to changes. Each Dravya has its own essential inalienable qualities (Guna) always in whatever form it may exist. Thus the substance gold is always found to possess its qualities of yellow colour, malleability etc. whether it is made into a bangle or belt or remains a lump. There is only creation and destruction of modes or forms. The essential substance remains the same throughout all

changes. This conception of permanency in change is similar to the Hegelian dialectic of the modern thought.

Jiva or Soul.

Jiva or soul is the central idea in the Jaina Philosophy. He is the actor taking various parts in the drama, of wordly existence or samsara. The jivas are primarily divided into two classes—the liberated and the unliberated souls. We shall see what a liberated Jiva is when we come to learn about the Jaina idea of God. All jivas in this world are from eternity impure, being mixed up with karma. Jaina metaphysicians have taught that the whole world is full of karma i.e. Karmic prakrities which are very subtle and quite imperceptible to the senses. Jivas living in their midst attract karmas according to their actions.

The description of Jiva is nowhere more fully given than in the Jaina Books. The Jiva has life (i. e.,) every Jiva or soul has at least 4 pranas or life principles. They are *Balaprana*, *Indriya-prana*, *Ayuprana* and *Uchvasaprana*. Balapranas are three—Kaya-bala (force of body), Vakbala (force of speech) and Manobala (force of mind.) Indriyapranas are five—the senses of touch, taste, smell, sight, sound. Ayuprana is the duration of life and Uchvasa-prana is respiration. Even the lowest organism must have at least 4 pranas, (viz) one force, one sense, age and respiration.

The Jiva has consciousness. It is the characteristic which distinguishes it from the other substances of the universe. In some Jivas it is patent; in others it is latent. Anyhow it is there always.

The Jiva has knowledge and understanding. He is the archi-tect of his own life. He is the doer of his own karmas and the enjoyer of the fruits thereof. He is incorporeal. He is always associated with karmas being a Samsari Jiva.

God.

The God of the Jainas is an ideal God. When Jiva gets itself freed from the trammels of the eight kinds of karmas it attains God-hood and possesses the following 8 divine qualities. Infinite faith, infinite Knowledge, Infinite Perception, Infinite Power, Infinite Bliss

Extreme fineness, Interpenetrability, and Equality of status. When once a Jiva attains this status it never takes birth again. This status is called Moksha or Nirvana. This is the ultimate goal towards which every Jaina's life should be directed.

Impure souls have been from time immemorial associated with karmas which bring them misery or happiness. In what ways the karmas approach the soul, how they bind it; how we should prevent karmas from entering into the soul, how to liberate the soul from karmas that have already come in, nature of the liberated soul —are the themes of the Jaina philosophy.

The combination of soul and matter is a subtle one and no mechanical separation is possible. By what is called death the soul is separated from the body but not from the matter of a more subtle nature that renders the soul impure.

These karmas go with the soul at death and by their influence the being gets a new material body. The karmas which render the soul impure, ignorant, unhappy and which bring in their train old age and death can be removed from the soul only by mental and moral disciplines.

All the religions of the world seek to explain, in their own ways, the cause of evil and misery and suggest means to avoid them and to acquire eternal bliss. According to Jainism every soul is the cause of its own happiness or misery. 'I am the architect of my own life. What I am in this birth is the result of what I was in the previous birth. What I will be in my future birth is being determined by my conduct at present. I only am responsible for all my actions.' The Jainas do not believe in the vicarious atonement of one individual for the salvation of the whole humanity. Every one should work out his salvation himself.

The path to salvation, according to the Jainas, is different from what the other religions point out. Some religions speak of faith as the necessary qualification for moksha, some emphasise jnana as the means and some others insist on obedience to certain rules and performance of rituals as the indispensable preliminaries. From the Jaina point of view these are severally inadequate and imperfect ways. To the Jaina—the way to liberation consists of right faith, right knowledge and right conduct all put together.—

Samyakdarsana jnana charitrani Mokshamargaha :—

Right faith, right knowledge and right conduct are like a ladder by which the soul rises to the top-most stage in spiritual evolution (viz.,) moksa. Right faith and right knowledge are compared to the two side poles in a ladder. The several rules for right conduct are the several rungs in the ladder.

What is right faith? Belief in the true Master, scripture and preceptor is called right faith. In this connection we should briefly describe these three things.

Master.

True Master is free from all the faults and weaknesses of the lower nature. He is the knower of all things and the revealer of truth. He is free from 18 kinds of blemishes, attachment, aversion, worry etc., He is the enjoyer of the highest status, is of unsurpassed splendour and is the friend of all living beings. He is called the Tirthankara.

Scripture.

True scripture is that which comes from a Tirthankara. It cannot be overridden in disputation nor falsified by perception, reason or testimony. It reveals the nature of things and is helpful to all living beings. It is potent enough to destroy all forms of falsehood.

Preceptor.

A true preceptor is one who has no desires for sensual pleasures, who has renounced all worldly occupations and possessions and who is always absorbed in study, meditation and self-contemplation.

A person having right faith should have no doubt in the Jaina teachings, no disgust at the sight of the apparently ugly but really virtuous people, should not recognise the authority of false creeds, should remove in others all misconceptions about Jainism, should re-establish those who are wavering in right faith or conduct, should entertain love and respect for one's coreligionists and should preach the Jaina doctrine.

Again a person of right faith should not subscribe to the superstitious beliefs of the people. Bathing in the so called sacred

rivers and oceans, setting up heaps of sand and stones as objects of worship, immolating one-self by falling from a precipice or by being burnt up in fire as in *sati*, worshipping deities whose minds are full of personal likes and dislikes and false ascetics are some of the superstitious acts which a Jaina would not do.

The glory of Right Faith is so great that even a low caste man who has it, is considered as a divine being. Jainism does not attach any importance to the birth qualification of any person desirous of being initiated into the Jaina order. Even a pariah becomes a Jaina if he has right faith.

Sri Umaswami defines Right Faith or Samyak Darsana as :—

Tatwartha Sradanam Samyakdarsanam.

Firm belief—in the true nature of the Tattvas is Right Faith. The principle Tattvas which every Jaina should clearly understand are: soul, non-soul, inflow of karma, into the soul, bondage of karma with the soul, stopping the inflow, ridding the soul of the karmas and the attainment of Moksha.

Right knowledge is the correct and full understanding of the Tattvas.

For a person who has Right Faith and Right Knowledge pursuit of Right Conduct becomes easy. We cannot think of these as coming in a chronological order one after the other.

Desire or moha is the root of all evil. It begets attachment or aversion. These again in their turn make the souls commit many acts of sin. To avoid sin we should give up desire and become free from raga and dvesha.

Right conduct lies in giving up Himsa, falsehood, theft, unchastity and attachment to worldly goods. It is of two kinds; *sakala charitra* or perfect conduct and *vikala charitra* or imperfect or qualified conduct. Of these the perfect vows are observed by the ascetics who have renounced all things, and the imperfect vows by laymen still entangled in the world.

The layman has to observe 12 special rules or vows which may be divided into three classes :—*anu vratas* or lesser vows as compared with the *maha vratas, great vows*, of the monk; *guna vratas* and *sikshavratas*. *Anu vatas* are five in number

(1) Ahimsa anu vrata :—Refrainig from injuring living beings having two or more senses, with a deliberate act of mind, speech or body, in any of the three ways, Krita, Karita and Anumodana. The layman who has taken the vow of refraining from *himsa* does not intentionally injure any form of life above the class of one sensed beings (vegatables and the like) by an act of mind, speech or body, nor does he incite others to commit such an act, nor even approve of it subsequent to its commission by others.

A saint would not even injure one-sensed beings such as plants. Hence his vow is called *ahimsa mahavrata.*

What is Himsa or injury.

Pramatyoget prana vaparopanam himsa :—Hurting any of the *pranas,* life principles of a Jiva by yoga on account of passional vibrations is *himsa.* The life principles are ten in number and they have all been explained already. Yoga again is of 3 kinds *Kaya-vagmana Kanmayogaha*—action is through body, mind and speech. No injury should be done to any of the life principles of any living being for any cause. This is the first teaching of Jainism. Here in lies the glory of the Religion. All religions teach Ahimsa and their followers will say that they have it in their sacred Books. But do they follow it ; do they practise it ; what instructions have they to put the principle into practice ? Jainism is the religion of Ahimsa *par-excellence.* The edifice of Jaina ethics is constructed on the firm basis of *Love* (Daya). It is not love towards mankind only. It is towards all living beings. People speak of universal religions. How can a religion be called universal if it does not preach mercy towards all living beings, explain the causes of the misery of all and suggest means to avoid that misery. The quintessence of Jaina Ethics is—Live and let live. Live an upright and useful life and help other living beings also to live happily. This is the primary rule of conduct.

(2) Satyanuvrata—is refraining from uttering oneself, and from causing others to utter gross falsehood, as well as truth which causes affliction to others. The use of the word 'gross falsehood' in connection with this vrata enables the house-holder to avoid its breach by relating stories, writing works of fiction, diplomacy and the like. No explanation is needed why even truth with a tendency to

cause affliction is to be avoided. There are many occasions when speaking out truth causes unmerited suffering to others, and clearly silence would be golden in all such cases.

According to the 3rd vow—the vow of non-stealing the layman should not appropriate to himself, nor give away to any one else, the property of another.

The fourth vow is the vow of chastity.

The last vow—the Parigraha-parimana (possession-limiting) makes the house-holder to fix a limit to his worldy possessions, cash, grain, and the like and to desire for no more. This vow is also called the ichchaparimana, (desire-limiting). Since material wealth stands in the way of spiritual advancement it must be limited in the case of laymen and absolutely abandoned in the case of ascetics. All the great religious Teachers of the World have all taught this and actually lived the life of poorest people. Lord Mahavira though a prince, renounced all his riches and royal dignities and went about in the world naked like a child preaching his doctrine of love and renunciation. Can there be any man poorer than a naked person who is not in need of any of the things of this world. Although Lord Buddha was also a prince and renounced the world, his renunciation was in no way so great as the *Parinishkramana* of Lord Mahavira. The renunciation and life of Mahavira stand on a high level unsurpassed and unequalled.

The teaching of Christ—what shall a man profit if he gains the whole world and loses his own soul—also emphasises the superiority and importance of self over the non-self.

The next set of vows which laymen should practice contains 3 rules—the *digvrata*—the *anarthadanda vrata* and the *bhogopabhoga parimana vrata.* These are called *guna vratas* since they tend to increase the merit of the five *anu vratas.* These 3 vows make the layman limit the area of his activities, give up unnecessary pursuits and limit the quantity of things to be used daily.

The last set of vows for laymen called—the *sikshaw vratas* disciplinary vows, consists of Samayika, Desavakasika, Prosado pavasa and Vaiyavrittya.

Samayika is meditation on the permanent self for some time everyday. Reading true philosophy, repenting for the wrongs one

has done, strengthening the mind not to repeat them again are some of the aspects of Samayika. Desavakasika is reducing to a minimum the space in which he will move.

Prosadopavasa Vrata requires the layman to fast completely for a day in every week. He should not take any kind of food or drink during the fasting day. Fasting is a special feature of the Jaina layman's conduct. The efficacy of fasting is in no way inconsiderable. It regulates the constitution, and helps to cultivate the equanimity of mind and exercise the power of will. When the disciples of Jesus asked him how he was able to expel an evil spirit which they had failed to exorcise, the great teacher replied :— "This kind can come forth by nothing but by prayer and fasting." Almost all the great teachers of mankind resorted to fasting as an indispensable preliminary to the acquisition of enlightenment and God-knowledge. The lives of Mahavira, Buddha, Christ and Mahomed tell us that they used to retire to solitary places and there sit in meditation fasting for days together. The last vow is Vaiyavritya —giving of gifts. The Jaina books describe 4 kinds of gifts which a layman should give without expecting any return. They are gift of food, medicine, sastras, and comfort. Food to the hungry, medicine to the sick, knowledge to the ignorant. and comfort to the afflicted—these are the virtuous gifts which a Jaina should give. He should give these to the needy even without their asking and he should not be avaricious of any return. Here we have the great teaching of Jainism—on service to mankind and to the other living beings. A true Jaina will be a true servant and benefactor of the humanity.

All the above mentioned vows should be observed by every Jaina without any transgression.

Also the Jaina householder is instructed to perform the following six activities daily.

(1) He would worship the master (viz) Rishabadeva.
(2) He would render homage to the teacher.
(3) He would study philosophy every day.
(4) He would practice some form of self control.
(5) He would perform some form of austerity.
(6) He would do some kind of charity.

According to the several rules of conduct which the laymen follow, they are said to be in the several stages in the householders' life. These stages are technically called the Pratimas and they are eleven in number. The layman in the first stage is called a *Darsanika Sravaka.* He has full faith in Jainism and is desirous of following the true path. He lives with his wife and family and enjoys worldly pleasures to a limited extent. In the 11th (i.e.,) the last stage the layman leaves his home, proceeds to a forest where ascetics live, takes vows in the presence of a *guru*, performs austerities, lives on food obtained by begging and wears only a small piece of cloth. The highest point of a householder's conduct is reached in the last pratima which takes him to the door of asceticism. In the intermediary stages the layman gradually gives up all attachment to the world and adopts simplicity of life and purity of conduct. The best Jaina will be the most simple and high thinking being.

So we find that there are several stages in a house-holder's life. Jainism does not want its followers to renounce the world all atonce and become Nirgranta saints. A Jaina can lead the life of a layman and at the same time pave the way for his liberation or Nirvana. He can renounce the world at the last stage when he becomes really dissatisfied with the mundane life. Any man can easily follow Jainism if he likes.

To sum up, Jainism is identified with Truth. Since Truth is eternal Jainism also is *ipso facto* eternal. It teaches that the universe and its constituent reals are eternal and uncreated. The reals are the self and the non-self. There are infinite souls in the universe. They have the natural characteristics of consciousness, knowledge perception and Bliss. They are from eternity impure, being in conjunction with Karma. Each soul is the Karta and Bhokta of his Karmas. His salvation lies in his own hands. Every man is morally responsible for his own actions. By getting rid of the Karmas the Jiva becomes a God possessing Infinite Knowledge, Infinite Perception, Infinite Bliss and Infinite Power. The means to be employed for purging the soul of its Karmas are Right faith, Right knowledge and Right conduct.

JAINA LITERATURE.

THE great classic saying *vita sine litteris mors est*, that life without literature is death, is quite true of all communities and nations, in all ages, all the world over. A high literary advancement is invariably associatied with a people imbued with the ideas of progress, self-exertion, activitiy and self-respect. Thus the Athenian culture flourished very much in the days of Athenian supremacy. English literature gained great international reputation during the memorable reigns of Queens Elizabath and Victoria. We also read about the brilliant periods in the annals of the far-off Pegu Rome, Egypt and China, when these countries contributed a great volume of very valuable literature which has tended to immortalise their names. And in our own country there is a vast amount of literature, both secular and religious, contributed by the Jains, Hindus and Buddhists from the remotest times of history. Our ancesters have fostered these priceless treasures with the utmost care and have handed them over to posterity with the hope that they would be preserved well and be made the best and the greatest use of. True to their expectations the Hindus have organised their own institutions to preserve and propagate their ancient literature. The Buddhists are not unmindful of their similar duty. And the Jains also must justly be conscious of their duty to themselves, to their illustrious ancesters and to their posterity. Thus while they justify and sanctify their existence by leading a life spent worthily, which is measured not by years but by pious deeds, they also glorify their ancesters and deserve the gratitude of their successors.

It was the late lamented Kumar Devendra Prasad that keenly felt this three-fold duty in all its entirety and started the Central Jaina Publishing House for the publication of the Sacred books of the Jains. That such an institution is an indispensable necessity is too well known to even ordinary men of modern days. We are indeed sadly surprised to hear that even in this third decade of the twentieth century, when the Press has come to wield a

stupendous power over every other force in a country, there are a number of Jains—who by the way desire to be styled Pandits or learned men—who are stubbornly against the printing of any of the Jaina sacred books. We are sorry that thay do not attempt to adapt themselves to changed circumstances. We may boldly assert that one printed Jaina sacred book would do more good to the world and bring more glory and reputation to the Ancient Jaina thinkers than all the thousands of manuscripts dedicated to darkness, accessible only to the worms and moths in the under-ground cells of Jessalmere or Patan. Who knows that these invaluable manuscripts do not contain an altogether new branch of science or an extraordinary literary achievement of the Jaina thinker as yet unknown to the moderns? For, great and exceptional has been the literary, scientific and, philosophical activities and achievements of the Jaina thinkers from time immemorial.

Apart from all these considerations regarding the intrinsic worth of the Jaina sacred lore one chief argument in favour of its publication is the distressed and panic-stricken condition of the world. Several centuries of materialistic supremacy has only brought about the world war which has brought in its trail death, destruction and distress. The whole world now pants for comfort and solace which would reinstate it to its ancient simplicity and sacredness. The greatest man of the world, Mahatma Gandhi is already ahead of this movement and the greatest thinkers in all countries follow suit. And there is an honest striving on the part of several leaders in many countries for the near realisation of the sacred doctrine of universal fraternity, so dear to the Jaina mind. Jainism, which is the religion of Ahimsa par excellence, not only preaches a universal fraternity of all men but also of all living beings. That is why the Jainas strongly believe, that their system of thought has got a divine message to offer to the world, for the salvation of mankind. Now it needs no saying, that to bring about this glorious and sacred result, "The Salvation of Mankind" the Preservation and Propagation of the sacred Jaina Siddhanta is but an indispensable preliminary or the foundation on which the superstructure is to take its stand.

It was with this exalted ideal that Kumar Devendra Prasada

set to work through his central Jaina Publishing House. He has been rendering laudable service to this sacred cause when in his prime of manhood he is snatched away from us by the cruel hand of death. His was a life great in several ways and rich in lessons. Young as he died he had the greatest longevity, for, in the words of the poct,

"We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by the heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."

Now, therefore, in order to continue his great life-mission, the preservation and propagation of the sacred books of the Jainas—and to perpetuate the memory of Kumar Devendra Prasada, a noble example of untiring energy and love of service, "The Devendra Printing and Publishing Co., Ltd "has been floated. Mr. C. S. Mallinath, our editor, is the Managing Director thereof. He has launched into this unique enterprise only in anticipation of the large-hearted and ready response of the educated and wealthy members of the Jaina community. The capital is Rs. 50,000 only divided into 5000 shares of Rs 10 each. If some 50 or 100 gentlemen kindly purchase 100 or 50 shares each then the entire capital would be subscribed very shortly. Or as a talented leader of our community has suggested to us, if the educated members of our community should only invest 10 per cent of their income in this concern then we doubt not that ere long we can be doing very valuable and extensive work in the direction of immortalising the *Jaina Siddhanta.*

In short we would request all our readers to kindly take as many shares as they can and ask their numerous friends to do likewise. The sooner the capital is subscribed the better for our community and religion. Many standard works on Jainism are in contemplation and some are in actual preparation. We are glad to conclude this article with the announcement that **Purushartha Siddhupaya** of Amrit Chandra Acharya, edited by Pandit Ajit Prasada M. A., LL. B. (vol. IV. of S. B. J. series) is already in the press and is also expected to be out shortly.

THE CHAIRMAN'S SPEECH.

PROF. A. Chakravarti presiding over the lecture on Jainism by Mr. C. S. Mallinath, began his speech saying that when he went through the programme of the Universal Religious Conference he thought that the Golden Age of India had returned. He was reminded of the happy and prosperous days of Asoka when learned discourses on all the systems of thought were freely conducted as is clearly testified by the great monarch's numerous edicts on rocks and pillars. Tolerance was peculiar to India. He said that he was proud to say so as an Indian. In all countries outside India there has been some sort of religious hysteria. This national hysterics naturally lead to the shedding of much innocent blood, a feature which has been specially common in Christian countries. It was only in India that representatives of the different systems of thought freely met one another and debated upon the relative merits of their respective religions. The historical records tell us that the greatest punishment in vogue in ancient days of India was that the vanquished religionist was bound to embrace the victorious creed. It is a truism to say that truth needs no scaffold. Aggressive methods are contradictory to the very spirit of Indian Philosophy. India has always stood for universal tolerance which only means universal peace. But unfortunately enough this religious tolerance degenerated in the later days of Indian History,

The Chairman then went on to say that he firmly believed that spiritual progress and spiritual solidarity must precede social and political emancipation and regeneration. Hence with the inauguration of the universal religious conference we are coming to a welcome phase of the History of India. Before we begin nation-building, we must have mutual understanding amongst ourselves in order that the peaceful unity of India may be consummated. The speaker said that very often in his youthful days he had thought that this can be very easily brought about by an universal renunciation of all religions. Now the more he studies the ancient Indian religions the more he is convinced of their indispensability and their intrinsic worth. The Indians must make an honest

and serious effort to study this invaluable ancient literature and must spare no pains or brains to revive it and make it accessible to all irrespective of caste, creed or social status. The Indians must not wait for a Max Muller to reveal to them the treasures contained in their sacred books or for a Deussen to initiate them into the principles of the Upanishads and the philosophy of the Vedanta. Holding conferences such as these would put an end to such a pitiable condition and would rouse the Indians up to study what their fore-fathers thought and wrote.

Regarding the Jains, the speaker said, that he was sadly surprised to see while he was on official duty in Rajahmundry that the people there did not know anything about the Jainas at all. They are, unfortunately enough misunderstood on several occasions for what they are not. In Madras, the only information known about them by the non-Jaina public is that they are a sect of people who take no meals at night!

He said that the lecturer had told the audience much about Jainism and the Tirthankaras of the Jains. It is very interesting to note that out of the twenty-four Tirthankaras who were all Kshatriyas, twenty-three belonged to the *Ikṣhvahu* clan whereas one only, namely Lord Neminatha belonged to the *harivamsa* clan. Kalidasa says that the Reghus who were all of the Ikshvahu clan lead the life of princes and chiefs during the early part of their lives but took to asceticism during the later part and finally obtained liberation by *Tapas.* This description goes to corroborate the Jaina tradition about the Kshatriya heroes of the *Ikshvahu* family. It is peculiarly interesting to note that the Kshatriyas in India, unlike those of the same class in other countries, concerned themselves very much in the discussion and investigation of truth. And curiously enough truth was first sought for in India by the Kshatriyas, and consequently they came to lead the rest. This seems to be the common characteristic of the Upanishads. In one place we see the very interesting scene where the demigod Brahmin Narada resorts to the Court of the Kshatriya King Sanat-Kumara and seeks for initiation into the sacred philosophy of the Atma Vidya. There Narada says that though he is well versed in the Vedic lore he feels his insufficiency owing to his ignorance of

the *Atma Vidya* or the *Para Vidya* of the Eastern Aryans as opposed to the *Apara Vidya* or the Vedic lore of the Kurupanchala Aryans. It was in the Atma Vidya that the Vedic sacrifices were severely condemned as not only useless but also injurious to the evolution of the soul. In the Brahmanas there is one interesting fact where Yagnavalkya styles the people of the Gangetic valleys or the Eastern Aryans who were invariably living in the countries of Kasi, Kosala, Videha and Magadha as *Brashtas*, dissenters or non-conformists, implying that they were Aryans nevertheless. The reason indeed is not far to seek. The Aryans of the Gangetic plains or as we shall say the Eastern Aryans who occupied the eastern countries of Kasi, Magadha and others preached a topsy-turvy social system. They did not stop with the mere condemnation of the Vedic sacrifices but also said that 'to perform them was sinful and to avoid them was virtuous. Thus they not only withdrew merit from one side of the scale but placed it on the opposite side and made the difference very considerable. It may be supposed with great approximity to truth that these eastern Aryans who revolted against the Vedic ritualism and preached the supremacy of Atma were evidently the ancient Jaina thinkers. Therefore the Jaina Darsana also is pre-eminently an Arya Darsana.

Is this guess supportable ? Linguistic History tells us that the Early Aryans and especially the Kshatriyas who lived in Kasi, Kosla, Magadha and Videha spoke some form of Prakrit for which the Kurupanchala Aryans ridiculed them for their supposed faulty pronunciation of the Aryan tongue. And since it is a fact too well known that the earliest Jaina works were written in Prakrit only, it may be concluded even from a scientific point of view that the early Aryans who had settled in the kingdoms of Kasi, Kosala, Videha and Magadha were Jainas. Thus in due course two divergent views came to be held in upper India—(i) The Kurupanchala Aryans or the later Aryans or those who had settled on the plains of the Punjab upholding the Vedic culture with all its elaborate rituals and sacrifices, known also as Apara Vidya with the Brahmins or the Priestly class at their head and (ii) the early Aryans who had settled on the Gangetic plains who spoke a dialect akin to Prakrit and who denounced all Vedic sacrifices and ceremonialism

and introduced a new philosophical cult known as Atma Vidya or Para Vidya with the Kshatriyas or Warriors at their head since they were the discoverers and custodians of the New Thought. Evidently these two schools of thought, the orthodox and the heterodox, were poles asunder and as such could not be easily reconciled. But fortunately enough for India, the new cult gained enormous following and influence and the Kurupanchala Aryans thought it high time to come to a compromise with their rival and eastern brethren. Thus the age became one of intense discussion, research and introspection and finally the Kuru Panchalas and their Priests gave up their ceremonial technique and flocked to the Royal Courts to be nitiated into the new mysteries. Thereupon a reconciliation was effected and the doctrine of Ahimsa came to be accepted by Vedic Aryans gradually. Hence in the later Brahmanas it is expressed that animal sacrifices can very well be replaced by offerings of cakes without loss of efficacy or spiritual importance. Evidently this marks a tendency to compromise and reconciliation. The extreme left wing of the early Aryans must have remained out-side without accepting the reconciliation and perhaps formed the forerunners of later Buddhistic school. The influential central party would mark the early Jainas.

But Buddhism, standing for Anitya and Anathma was found to be uncompromisable. That is why it was considered antagonistic to Hinduism till it was finally absorbed out of existence by Sankara and his followers.

It is a point worthy of note that Patanjali's Yoga sutras are almost like the Jaina Sutras relating to Tapas and Yoga. It must be observed in this connection that there is an important underlying common ground between the Jaina darsana and Vedic darsanas. If only students of Sanskrit and Tamil take the trouble to look into the Nyaya, Vaisesika, Purvamimamsa, Uttaramimamsa, Sankya and Yoga systems they would doubtless come across this important common ground. The learned professor continued saying that he can remark with a certain amount of authority and confidence that there is no creation according to any of the Indian systems of Philosophy.

Kapila openly ridicules the creation theory and contends that it is quite impossible and untenable as a metaphysical doctrine. Patanjali speaks of an *Isvara* but he is not a creator but serves as a mere moral ideal for the other purushas. Vedantism does not recognise the doctrine of creation. Sankara completely throws overboard the Vedic account of creation as purely a Vyavaharic fiction. Mimamsa similarly rejects the doctrine and does not recognise any *Sarvagna* as creator. Even the Vedas according to them are eternal and Apaurusheya. The only Vedic darsanas which *prima facie* appear to recognise the doctrine of creation are Nyaya and Vaiseshika schools. Even here the Ultimate principles of atoms and souls are taken to be eternal and uncreated. The work of the creator consists merely in building up the Universe out of the already existing principles. The Jaina view does not amount to anything more than what is already contained in the Vedic darsanas. If Jaina darsana is condemned as *Nastika* for the simple reason of rejecting the doctrine of creation then the title would be applicable to every Indian and Vedic darsana with equal justification. The criterion of Astika darsana consists of three fundamental doctrines which are present in the six Hindu darsanas as well as the Jaina darsana. They are ;—1. Atma with its *upadhies* 2. Atma without the *upadhies* 3. The Path for the realisation of Infinite Truth, - Atma, moksha and moksha marga. Buddhism preaches only anatma philosophy. It is a nastika system of thought. But nowhere else can a man find the individuality and importance of the Atma emphasised so much as in the Jaina darsana. Even in the Advaitic conception of Atma there is an implicit recognition of individual personality. This is evidenced by Sankara's commentary on an important vedanta sutra where in answer to a purvapaksha he admits that the differences in individual enjoyments are entirely accountable by their respective Karmas. But Ramanuja is one with the Jaina System in his conception of God with infinite qualities.

The doctrine of Ahimsa is practised to its logical conclusion by the Jainas. A true Jaina would not think of destroying even the model of an animal in a religious sacrifice because though there is no actual shedding of blood there still remains in the heart a desire

for himsa. Ahimsa in the heart is much more important than in deed. Hurting on any account is strictly prohibited by the Jainas, and any violation of this doctrine by thought, word or deed is said to be attendant with far-reaching and fatal consequences. There is a Jaina story in Tamil which tells us of one Maridatta, king of Ujjain, who desired to offer as sacrifice to Chanda Maridevi a male and a female of every living being on earth. Under the command of the king the great sacrifice was fixed for a particular day and a pair of every living being but man was secured. At last the royal messengers went in search of a human pair.

Just in the suburbs of the capital there was a Jaina sangha consisting of monks and nuns. Of these were a youthful monk and his sister a much younger nun who were new to asceticism and as such could not bear hunger. Therefore the head of the sangha asked these two young ascetics to go into the heart of the city for *Biksha*. While they were walking through the gay streets of Ujjain, the Royal messengers saw these two strangers and felt that a better pair of human beings could not be secured for the purpose. Then forthwith the messengers took them to the appointed place and now everything was ready for the king to begin his sacrifice to the goddess. There in the midst of the sacrificial victims these two handsome youths stood without any perturbation awaiting the mortal blow from the royal sword. At the appointed hour the king rose up from his throne amidst flourish of trumpets and took the sword and walked to the place where the youths were standing, evidently intending to proceed from the highest to the lowest living beings. And when he raised the sword to kill the young man, the youth smiled in all serenity to the utter dismay of the king. Being questioned by the king as to the cause of his smile, the youth only asked the king to proceed with his work unconcerned with his smile. This made the situation still worse. The king became unnerved and let fall his sword on the ground. He was greatly puzzled; but in the mean-while he had observed that the youths were of Kshatriya lineage from their physical features and deportment. The king was curious to know more about them and their surprising behaviour. Then the Kshatriya youth now an ascetic explained to him the evils of animal sacrifice in the name of religion,

and how the evils pursue the evildoer several *Janmas* and finally presented before the king the hallowed dharma of Ahimsa.

Jaainism has been fully assimilated by the different creeds of India. The absence of animal sacrifices in many of the temples of S. India is evidently due to Jaina influence. It is very often maintained that such low forms of religious worship involving animal sacrifice are necessary to suit the ignorant masses. Is it really so necessary? Are the Indian masses really so debased and barbarous as to be incapable of appreciating nobler forms of religious faith. It is on account of such low forms of religious worship that the Christian missionaries hold up to ridicule Hinduism as a whole. All thinking Indians must bestow serious thought on this question and must try to elevate the masses from this gross superstition and sinfulness. It is certain that the masses would readily follow if only they take the trouble of going from cottage to cottage and offering them a noble form of faith in place of the existing superstition and gross irreligious practice.

The chairman finally said that he had no faith in the ideal of national regeneration through the principle of democratic levelling down. But what he wanted was regeneration by levelling up, that is, he felt it high time for the Indian masses to be elevated to a higher level. And he concluded with an exhortation to the social and political leaders to first improve the masses *spiritually* since he always believed that all *social and political progress must rest on spiritual foundation.*

NOTES AND NEWS.

The Universal Religious Conference had altogether seven sittings in which about fourteen different systems of Philosophy were represented. Happily enough, the 30th of March, on which date Jainism was preached to the conference, happened to coincide with the sacred day of Sri Mahavira Jayanti, when among other functions the devout Jaina is also expected to study and preach the truth to the people around. As has been noted in our previous issue Mr. C. S. Mallinath, Editor, "The Jaina Gazette" delivered

a learned and thoughtful lecture on "Jainism" on 30th March which is published elsewhere in this number of the Gazette.

After the lecture the distinguished Chairman of the occasion Prof. A. Chakravarti, M.A., I.E.S, made a scholarly speech a report of which is also published elsewhere. Copies of "Soul" and "Principles of Jainism" were distributed free to the audience as soon as the Chairman's speech was over. We are glad to say that Jainism was one of the best represented religions at the conference. And it must also be said that the conference though the first of its kind in Deccan was a success and we take this opportunity to congratulate the organisers of the conference for convening such a Parliament of religions where the various religionists may better understand one another. We also thank them for giving Jainism a place in the conference.

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The Secretary, Jain Student's Association, Sangli has sent us a report of the celebration of the Mahavira Jayanti on 30-3-23 at the Ramachand Dhanaji Digamber Jain Hostel. Mr. B. C. Dhavate, the general secretary of the Deccan Maratha Jain Association gave a learned discourse on the life of Mahavira and the principles of Jainism. With another lecture on "Soul" by Pandit K. B. Nitava in the evening the celebration came to a close. Both the ladies and gentlemen were greatly enthusiastic throughout the day.

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Addenda to the 'Confluence of Opposites.'

We are just in receipt of an Addenda to the "Confluence of Opposites" by Mr. C. R. Jain, Bar-at-law, Hardoi. It covers nearly 13 pp. and is intended to go in the sixth lecture at p. 261 of the book before the paragraph beginning with the words "We come now to Mithraism". Those who have already purchased the book (viz. The Confluence of Opposites) may get this additional form, this addenda, by sending one anna postage stamp to the author, Mr. Champat Rai Jain, Bar-at-law, Hardoi.